

BS

551

M38

**MEN & SCENES
BEFORE
THE FLOOD**

LIBRARY OF CONGRESS.

[SMITHSONIAN DEPOSIT.]

Chap. BS551

Shelf M38

UNITED STATES OF AMERICA.



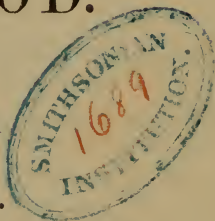
ADAM IN PARADISE.

MEN AND SCENES

BEFORE

THE FLOOD.

BY A PASTOR.



PHILADELPHIA:

PRESBYTERIAN BOARD OF PUBLICATION.

1848.

BS551

.M38

Entered, according to the Act of Congress, in the year 1848, by

A. W. MITCHELL, M. D,

in the office of the Clerk of the District Court of the United States, in
and for the Eastern District of Pennsylvania.

Stereotyped by George Charles,
No. 9 Sansom Street, Philadelphia.

Printed by W. S. Martien,
No. 46 Carpenter Street.

CONTENTS.

	PAGE
PREFACE	5
THE CREATION.....	7
THE GARDEN OF EDEN.....	23
ADAM AND EVE	43
THE BIRTH OF ABEL	63
ENOCH	82
NOAH	102
THE FLOOD	121

PREFACE.

THE following addresses are some of many similar ones the writer has been in the habit of addressing to the children of his congregation. This circumstance will furnish the reason for their form and general character. As they seemed to engage and impress the minds of the little ones for whom they were prepared, it was thought their publication might, in some measure, benefit others of the same age.

That this may be the result, the blessing of God is fervently implored.

PHILADELPHIA, JUNE, 1848.

MEN AND SCENES BEFORE THE FLOOD.

THE CREATION.

So God created Man.—Gen. i. 29.

HERE we are, my dear children, as I promised you. I am going to preach some sermons; not to the grown people, but to you. I told you I would do so, and that I would preach about Adam, and Abel, and Enoch, and Noah, and perhaps many more of the patriarchs and prophets we read of in the Bible.

I have come now to begin. I want you to be very still and attentive. I feel almost certain that you will keep your eyes fixed on me, and hear every word I say. And because some of you are very young, and I want you all to understand me, I will try to use plain

words. I will try to think like a man, and to speak like a boy; because, if I speak like a boy, you will understand my thoughts, and if I think like a man, you will be interested in them.

Can you think away back six thousand years ago? That is a great while; but we can send our thoughts as far back as that. Then the earth we live on was not made. Perhaps God had made some other worlds, and perhaps he had made the angels, but this world was not made then; and the first man was not created. It is not quite six thousand years yet, since God created the earth. Do you know what it is to create? It is very wonderful. It is to make something from nothing. If you should take an axe and cut down a tree, and then take a saw and cut that tree up into boards; and then should take a hammer and nails and fasten the boards together so as to make a house; that would not be *creating*;

would it? That would only be putting something, that existed before, into a different shape. That would only be the tree that was already made, put together in the shape of a house. But if by speaking a word you could make a tree spring right up out of nothing, or make a house spring right up out of nothing, that would be creating. That would be making something to exist that did not exist, in any shape, before. And is it not then, very wonderful to create? And is any one able to create except God? Suppose one of you should try to create a beautiful flower; or a dear little bird; to make a rose spring up out of nothing in all its sweetness and beauty; or to make a bird spring into life out of nothing, and hop and skip and fly and sing like a robin! Why, you could not do it. Nobody could do it. You could not create even a little gravel stone; or a blade of grass—no not even a particle of dust. If you should try, the very

first thing you would want, would be something to make it out of, and that would not be creating. Men can take those things which God has already created for them, and put them into new and different shapes, and make out of them chairs, and tables, and houses, and steamboats, and ships; but they cannot create any thing. No one can create except God.

Now, in the beginning, God created the world, and every thing which is in it. He spoke—he put forth his power, and this great and beautiful world came into existence from nothing. Reason says, it must have been so; and the Bible says, it was so. And therefore, you will find this answer, in our excellent catechism, that “God made all things, out of nothing, by the word of his power, in the space of six days, and all very good.” He made the solid ground; the little plants and great trees; the hard rocks and high mountains the valleys, and rivers, and oceans; and

all the fish that swim in the water ; and all the birds that fly in the air ; and all the animals that creep or walk upon the ground. And he spread out over the earth, the glorious sky ; and put in it the sun, whose light makes the day ; and the moon and stars, which shine and twinkle so beautifully in the night. Oh ! how wonderful it must have been, when God thus created all things ; when he said, “ Let there be light, and there was light ! ” and the earth came up out of nothing—and the mountains rose, and the rivers flowed—and the sun began to shine, and the grass and the flowers and the trees to grow—and the fish began to dart through the water, and the birds to fly and sing, and the lion and the lamb, and all the brute animals, to frisk and dance about on the new made earth ! And how very great, powerful, and glorious, God must be, who created all these things !

Now, after every thing else was made, when

God had fitted up the world, and filled it with every thing that was useful, beautiful, and good, then he made man. And you can see, my dear children, how wise and good God was in making man the last. Can you not? If he had made him before he made the solid ground, where could he have put him? If he had made him before he made the light, how could he have seen? And if he had made him before he made the water and plants, and fruits and animals, how could he have lived? What would have been his drink and his food? Ah, God always does, what he does, at the right time, as well as in the right way. When he had made every thing else, every thing that was necessary to keep him alive, and make him happy and good, then God made man, and called him Adam.

And now, children, just hear what the Bible says about the creation of Adam. It is very interesting, and I want you to think of it.

On the sixth day, "God said, Let *us* make man." Whom do you think God spoke to, when he said, Let *us* make man? He did not speak to the angels—did he? for the angels took no part in creating Adam. And he did not speak to any other creatures, for there were no other creatures made then, except the fish and the birds and the beasts, and they took no part in creating Adam. And yet, God spoke, just as if there was somebody else there. Let *us*, he said, make man. Whom did he mean, then, by *us*? I will tell you what I think about it. You know the Bible teaches us just what we find in the catechism—that "there are three persons in the Godhead—the Father, the Son, and the Holy Ghost, and these three are one God." This is very wonderful, and we cannot explain it. But there are a great many things, beside this, that we cannot explain or understand. If I were going to try to give you some illustration about the

three persons in one God, I think I should ask you to look up into the clear blue sky. There, and a great way off, you see the dazzling sun; first there is the *substance* of the sun, or the sun itself; then out of that substance, come the *rays of light*, which spread all over the earth, and make so many beautiful colours; and then out of that substance and those rays together, comes the genial heat, which gives life and vigour to every thing that grows. And yet, that substance, and those rays, and the heat that comes from both, though they are three distinct things, make only one sun. So the Bible represents to us—God the Father, then God the Son, begotten of the Father, and then, God the Holy Spirit proceeding from both the Father and the Son; and yet, these three, are *one* God. Now, when God said, Let *us* make man—God the Father said this to God the Son, and to God the Holy Spirit. That is what I think this verse of the Bible

means. And so you see all the persons in the glorious Godhead or *Trinity*, as we express it, took a direct and solemn part in making man.

But hear again, what the Bible says. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

You see here, that God first made Adam's body, and that he made it of the dust. And you know that when we die, our bodies will turn into dust again, out of which God made them. And is it not very strange, then, that people will be proud? I have sometimes seen little boys and girls proud, because they had perhaps a pretty face, or delicate little hands, or a new dress or bonnet. Oh! they ought to remember that that pretty face, and those delicate hands were made of the dust, at first; and that, by and by, when they lie down in the dark grave, they will turn into dust again; and then I do not think they could be proud.

And yet, let me tell you, that the body which God made for Adam, was indeed very beautiful and wonderful. Until then, God had not made any thing on the earth, so beautiful and wonderful as Adam's body. Have you not sometimes seen your father's watch, and heard it tick, tick, tick? Have you not looked at the hands going round, to tell the time? And when he opened it, did you not see in the inside the little cogs and wheels and springs, all moving just as if they were alive? and did you not think it was very curious indeed? But the body that God made for man is a great deal more curious. If you could look into it, as you can look into a watch, and see how nicely God has made it—see all the bones which fit together so exactly, and answer their purpose so well, and all the nerves, and muscles, and arteries, and veins which go all over it; and if you could see the stomach into which we take our food, and the lungs that we

breathe with, and the heart that beats just like a watch, sixty times a minute, and where all the blood rushes in and out constantly ; and, if you could examine the throat and tongue that we speak and sing with, and the ear that we hear with, and the eye, so delicate and perfect, that we see with ; oh ! if you could look into man's body, and see all these things just as they are, you would think that the watch was nothing compared to it, and you would feel that no one but God could ever make such a beautiful and wonderful thing !

Well, God thus made man's body of the dust of the ground. But there was no life in it. It was like a dead body. It could not feel, or breathe, or see, or hear, or move at all. And what did God do then ? The Bible tells us, " He breathed into his nostrils the breath of life, and man became a living soul ! "

I cannot explain to you how this was ; but somehow God put life into Adam's body. All

at once, the blood began to flow through his veins, his pulse and heart began to beat, his lungs began to breathe, he stood up on his feet, and could walk, he found that he had a voice and language, his ear heard sweet sounds, and most charming and lovely sights spread out on every side before his eye. And what do you suppose Adam thought, and how do you suppose he felt, when he thus awoke into life, and saw what God had done for him, and in what a splendid world he had put him? I suppose he thought—"O how wise, and good, and glorious is God!" And I suppose he felt his heart going right up to God, in sweet and holy gratitude and love!

But, stop here a moment. Is that all God did when he made man? He made a body, and put life into it; but is that *all* of man, just a body with life in it? Why, all the beasts have bodies with life in them; and is there no difference between the beasts and a man?

O yes, cries some little boy, their bodies are very different. The elephant, the lion, the lamb, and a great many more animals have four legs; and snakes and fishes have no legs at all. Some of the animals creep, some hop, some swim, and some fly, and their bodies are very different from a man's body. A man stands right up, and has a smooth skin, and a fair face, and his whole form is very much more noble and beautiful than the beasts! Indeed there is a great difference between their bodies. Very well. But now, is that all the difference between the beasts and a man? O no! Man has something beside a living body, something which the beasts have not. Think a minute! Did I say—*think*? That little girl is *thinking* perhaps about her dear mother, or about God. Does she think with her fingers, or with her tongue? What is it in her that thinks? She knows, too, and feels what is right and wrong, and she can

love what is good and hate what is evil. What is it, in that little girl that thinks, and knows, and feels, and loves, and hates? O, you say, it is her soul. Yes, that is it. When God made Adam's body, he put into it a *soul*, and that is what makes the great difference between man and all other creatures in this world. He has a *soul*. He can think, and know, and reason, and feel what is right, and love what is good, and hate what is wrong; and it is this, that makes him like the angels and like God. O, the soul is a great deal more noble and wonderful than the body. It is the most noble and wonderful thing that God made, when he made this great world and so many useful and excellent things in it.

And what is a very solemn thought, the soul cannot die. It *cannot* die. When the body has been dead a great many years, and all gone back into dust, the soul will be alive. When the day of judgment comes, and God brings

all the dead bodies in the graves, into form and life again, and makes them stand before him to be judged, then the soul will be alive. And when eternity has lasted as many ages as there are particles of dust in the earth, and leaves on all the trees in the world, and stars up in the sky, then the soul will be alive. It cannot die. It must live, and think, and know, and feel, and be happy or miserable for ever and ever.

And now, my dear children, I will not keep you any longer this time. I am afraid you will get tired ; though I have yet many more things to tell you about Adam ; what a beautiful home God gave him, and how he brought all the animals before him that he might give them their names ; and how he made for him a most lovely woman to be his wife ; and about the tree of knowledge that was in the garden, and that dreadful sin which “brought death into

the world, and all our woe." But I must tell you of these things when we meet again.

In the mean time, I want you to remember, that the great and glorious God made you. He gave you your bodies. He gave you your souls. O, how much you ought to love God. You ought to love his blessed word. You ought to remember his day and keep it holy. You ought to obey all his commandments.

And because sometimes you have done wrong, have had wicked thoughts and feelings, and spoken wicked words, and done wicked things, you ought to be sorry, and do wickedly no more. And you ought to pray to God to forgive you, and to sprinkle you with the blood of his dear Son, Jesus Christ, that your souls, which cannot die, may be made holy and happy for ever.

THE GARDEN OF EDEN.

And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed.—Gen. ii. 8.

Do you remember, my dear children, what it is to create?

“Yes, sir,” you say; “it is to make something from nothing.”

That is right. You remember, too, that, in the beginning, God created all things. He put forth his power, and this great world, and those we see up in the sky in the night, which we call stars, and every thing in them, began to exist.

But when was Adam created?

“Why, sir, he was created after God had made every thing else; when every thing was ready, that he might live and be happy. God

made his body of the dust of the ground ; then he put life into it, and then a soul."

Just so ; and thus you see, there are three things necessary to make a complete man ; the body, the life, and the soul.

Now, if you will listen, I will tell you more about Adam.

And first, of the fine home which God gave him. The whole world at that time, was very different from what it is now, and it was very much more beautiful. It was so beautiful, that when God speaks in the Bible of the world which all the good and holy will live in, after death and the judgment, with Jesus Christ, he tells us, it will be like this world, as it was before Adam sinned. For it is sin, you know, that has changed every thing on the earth, and filled it with so much that is bad and dreadful. Before Adam disobeyed God, every thing here was just as it ought to be. There were no wicked thoughts or feelings ; no wicked words

or actions. There was no sorrow or pain ; no sickness or death. And there never would have been any of these things, if Adam had not sinned against God. There would not have been one tear, or one pain, or one death, or one grave in all the world. Alas, there is enough of sorrow and weeping now ! Every moment, there are some who are dying, and the graves of the dead almost cover the surface of the earth, and the bottom of the ocean. But it was not so before Adam sinned. Then there was nothing wrong ; every thing was right, and the whole world was so perfect, lovely, and happy, it was just like heaven.

Now, in that beautiful world, there was one spot more beautiful than any other. The Bible calls it the Garden of Eden. If you will look on the map of Asia and find the river Euphrates, and then go up the river until you come where it begins its course, you will see the place where a great many learned men

think this beautiful garden was. Perhaps it was there, but we cannot know it was. You remember that before the world was quite two thousand years old, God destroyed it. All the people became so wicked, except Noah and his family, that God sent a flood upon the earth. The waters of the great oceans began to rise and flow over it, and torrents of rain began to come down from the clouds, and the oceans kept rising, and the clouds kept pouring, for forty days and forty nights, until the highest mountains were covered. The water was every where, rushing and dashing frightfully. Nothing else could be seen, except the ark floating safely in the midst of the waves. All the people and all the animals that were not in the ark with Noah, were drowned; not one escaped. O! it was a fearful time. And when God caused the water to return at length to its own place, and the earth could be seen again, it was very much changed. I do not

suppose it looks now like the same world. Some of the rivers run now in different directions from what they did before. In some places, where now there are rough and high mountains, there were then, perhaps, beautiful plains and valleys; and where there are now such plains and valleys, there were then, perhaps, high hills and mountains. Now for this reason, because the flood made such great changes upon the earth, we cannot know certainly where the Garden of Eden was; most persons, however, think it was somewhere in Asia, and that there are some good reasons for thinking it was near the place where the river Euphrates begins.

But if we cannot certainly know *where* it was, we do know something about *what* it was, for God has told us. God planted it, the Bible says: he chose the spot where it should be; he arranged it in all its parts. Every thing in it and about it, God arranged, so that it should

be a perfectly fit and delightful home for Adam. All the scenery of it—where the grass should grow, and the shrubbery; where the fountains should gush up, and the refreshing streams run; and where the plants of every kind, and the beautiful flowers should bloom; where the fragrant rose and the curling vine, the trees for ornament and shade, and those that bore all kinds of rich fruit, should have their place; what animals should be there, and what most lovely and musical birds; all these things God arranged in his wisdom and love, and the place became so perfect, so full of beauty and loveliness, that he called it *Eden — Paradise*; the very name he uses in some parts of the Bible for *heaven*. Into this garden God put Adam, that it might be his home. And do you not think he could be happy there? Happy! Why, my dear children, he could not help being happy. His heart was right, he loved God, and God loved him, and he was happy. And I tell

you, that if you will love God, God will love you, and you too will be happy, though now there is not any Garden of Eden; and if you will love God, you will be happy for ever!

Well, now we see Adam in his new and beautiful home; and immediately he has something to do. God put him into that garden "to dress it, and keep it." He was not idle, even before sin came into the world, and God does not wish any body to be idle. Idleness always leads people into mischief and sin; and very often into want and wretchedness. I would advise every little boy and girl never to be idle. They should try to be always doing something that is right, and which will be useful. There are many things they can do; and in the summer time, they might, perhaps, have a little garden, to "dress it, and keep it," even though it should be very much smaller than Adam's was, and nothing like so beautiful.

But there is one thing especially, which God

wished Adam to do, that I want you to think about. The Bible tells it in this verse. "And out of the ground, the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them:" that is, God brought all the beasts and birds unto Adam, that he might give them their names. If you will think about this a little, you will find it to be very interesting.

All the beasts, and the birds, came unto Adam. They were not afraid of him, and he was not afraid of them. Do you think it would be so now? If you were alone in some place, and a dear little lamb should come along, do you not think it would be afraid of you? And if a lion should come along, would not you be afraid of him? And do you not think he would spring upon the little lamb, or upon you, and tear you in pieces? Indeed he would. But it was not so in the Garden of Eden. All the beasts, and birds then came unto Adam,

and they were all gentle and harmless; they had no disposition to hurt one another, or to hurt him, and he was not at all afraid of them. There they stood around him; the huge elephant, the shaggy-maned lion, the spotted leopard, the noble horse, the gentle kids and lambs, and all the beasts down to the smallest. And then upon the trees or on the ground you might see the birds, from the majestic eagle, and the large and strong ostrich, down to robin red-breast, and the little tiny humming bird, which you now sometimes see sipping honey from the flowers. They all came to Adam, and he gave them names.

This was indeed very wonderful; and it seems to me, my dear children, just as if you wanted to ask me some questions. It seems to me just as if I heard some little boy say: "Why, sir, what made them *all come together*? I should not have thought that so many, and such different beasts, and birds, would have

come at the same time. We now sometimes see the same kind of birds in a flock, and the same kind of animals; but only think of all kinds in one company. What could have brought them together so?" Sure enough, my dear boy, but the Bible answers this question. It says, "the Lord God brought them unto Adam, to see what he would call them." Every thing is easy with God. He can do what he pleases. He can exert his power upon the beasts and birds, as easily as he can upon men, and make them do all his will. In some way he exerted his power upon them at that time, and brought them to Adam.

But I hear some little girl asking another question. "O yes," she says, "it was easy for God to make all the animals come before Adam, if he wanted to do it, but I do not see what kept them from quarreling. They certainly would quarrel, if they were together now. Only let the tiger, in the menagerie,

get out of his cage, and there would soon be bloody work enough. And I should have thought, when there were so many beasts together, without any cages, or chains, they would have had a dreadful time." But, now suppose I should ask that little girl, could not God, by his power, have kept them from quarreling, if he chose to? Why—certainly he could. But there is another reason, beside this, and I wish you would remember it. Before sin came into the world, the dispositions of the animals were different from what they are now. When Adam committed that dreadful sin, God cursed the very ground for his sake; so that now it brings forth thorns and thistles, and briars, and a great many hurtful and poisonous weeds and plants, which it would not have done, if it had not been for sin.

And the animals too, came under the same curse, for man's sake; and a great many of

them are now fierce, and cruel, and delight to devour one another. The lion, and the tiger, the bear and the wolf, prowl about in the night, and if they see a lamb or any smaller animal, they pounce upon it, and tear it to pieces. Among the birds, the eagle, the vulture, and the hawk, hunt after, and with their sharp claws, tear the gentle and trembling dove. And in the ocean, the huge whales, and ferocious sharks devour great numbers of the smaller and weaker fish. Now, there was not any thing of this, before sin entered the world. Then the beasts and birds did not fight, and destroy one another at all. They had no wish to do so. They were all kind, gentle, and loving. Then the lion, that is so fierce now, was as kind and harmless as the little lamb. Sin has made the dreadful difference. Sin has changed the world that God made so beautiful at the first; and the very plants, and trees, the animals, the air, and the ground itself, as well

ISAIAH xi. 6.



The

also shall dwell
with the



and



the

shall lie
down
with the

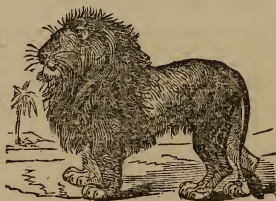


and



the

and the young



and the fatling together,

and a little



shall lead them.

as men, feel the awful effects of sin, so that in the Bible, God says, "the whole creation groaneth and travaileth together in pain, until now!"

But Oh! my dear children, what a blessed promise God has made, about this world, which sin has brought into such a state. He says that it shall not always be as it is now. He says, that the time shall come, when he will make it good, and beautiful, and holy, again, as it was before there was any sin. He will take his curse from off the earth, and from the animals. The dispositions of the beasts, and the birds will be changed, so as to be just as they were, when God created them, and said they were very good. One verse in the Bible says, "they shall be delivered from the bondage of corruption, into the glorious liberty of the children of God!" And another verse says, referring to the same happy time, "The wolf shall dwell with the lamb; and the leopard shall lie down with the kid, and the

calf, and the young lion together, and a little child shall lead them; and the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox; and they shall not hurt, nor destroy, in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea!"

But hark! It seems to me that there are half a dozen of my dear children, who have another question to ask. "We see," they say, "how it was that all the beasts and birds came to Adam. God put forth his power over them, to make them come; and we see why they did not growl, and fight, and kill one another; sin had not then come into the world, and the awful curse of God, on account of sin, was not upon them, and so their dispositions were different from what they are now; but pray tell us, how did Adam know what names to give the beasts and birds? He

had just then been made himself, and who taught him how to talk? Where did he get his language? How did he know what words to use?"

Ah! that is a pretty hard question; at least some people think so, and they have written large books about it. Some of them think that Adam made a language for himself. They think, that at first, he could not talk at all, because he had no words to talk with. They think, that, by his own wits, and pressed by his own wants, he got, after a while, one word, and then another, until by and by, I do not know how long first, he had made words enough for a language. But I do not believe this. I do not think there is any reason for this opinion, and certainly, it cannot be found in the Bible. God gave to Adam, the knowledge of words. God gave him a language, just as really as he gave him a body, and a soul. Why, if you should take a little babe,

and put it where it could never hear any one talk, never once hear the sound of a human voice, do you think it would ever be able to invent words, or a language for itself? Never! It could not do it. The great Dr. Johnson gives a good reason for this. He says that millions of children could not invent a language. For, while the organs we speak with are pliable, there is not understanding enough, to form a language; and by the time there is understanding enough, if that should ever be, the organs we speak with, have become stiff. And for this reason it is that people after they get to a certain age, cannot even learn a language, that others try to teach them. Some years ago, over in Europe, they caught a wild boy, in the woods of Hanover, whom they named Peter. They tamed him, so that he was willing to live among people; and he was not deaf, but they never could teach him to speak. After that, they found another

wild boy, in Aveyron, in France, and put him under one of the very best teachers in that country, but he was never able to speak a word, though he had a tongue and a voice. And here is another case. Some of you have read the story of Robinson Crusoe. The real name of the man that story is about, was Alexander Selkirk. He was shipwrecked on the little Island of Juan Fernandez far off in the Pacific ocean. Now while he was there, instead of making a new language, he almost entirely forgot the language he learned when he was a boy, and which he had always used up to that time. Yes, my dear children, God gave Adam a language, or he would not have had any; certainly not so as to be able to converse with God, on the very first day in which he was created; and then so soon to give names, and the right names too, to "every beast of the field and every fowl of the air."

But, see! my watch tells me, it is time to

stop. Well, we must have another sermon about Adam, and then, I think we will be ready to speak and hear of "righteous Abel." Sit still a moment longer.

I said, that, at some future time, God is going to make this world beautiful again, and holy, and happy, as it was, before there was any sin. He is going to make it like heaven. Oh! how I want these dear children to be prepared for that holy, and happy world. When they die, and when their bodies rise again from the grave, oh! how I want them to be prepared to live with all good people, and the holy angels, and God, and the Lamb, for ever. But, remember, you cannot go into that world, and live with the blessed, unless you repent of your sins; unless you strive against doing what is wrong, and give your hearts to the Lord Jesus Christ.

ADAM AND EVE.

And all the days that Adam lived, were nine hundred and thirty years, and he died.—Gen. v. 5.

WHAT a long life that was! There are very few people who now live one hundred years, and more than half of those who are born, die while they are children. But before I tell any more of the length of Adam's life, I will finish what I have to say of his history.

I wonder if you have forgot what I told you in the last sermon about Adam. "Forgot! O no, sir;" you say, "indeed we have not. You told us first what a beautiful place God gave him for his home, the Garden of Eden, more lovely and beautiful than any other spot in the whole world, though all of it then was almost like heaven. You told us too, how God made

all the animals come before him, that he might give them their names. They all came together, the beasts and the birds, without being afraid, and without any quarreling; the little kids and lambs along with the lion, and the gentle dove and robin red-breast along with the hawk and eagle, for sin had not come into the world then; and Adam gave to every one of them just the right name. And when we began to wonder how Adam knew what names to give them, and who taught him to talk, you told us about that. God taught him. He gave him language as well as a mouth and tongue."

Very well; and now my dear children, I will tell you what great thing God did next, that he might make Adam perfectly happy.

Up to this time, you know, he was alone. God had made the earth and the water, the air and the light. He had gathered the light into what we call the sun, which shines in the day; and he had made the moon and stars,

which look so bright and beautiful in the night. He had also gathered the waters into springs, and little brooks, and rivers, which flowed on calm and lovely, and became wider and deeper as they flowed, until they emptied themselves into the great and glorious ocean. He had, moreover, spread out upon the earth a beautiful covering of green, just like a soft and splendid carpet; and plants, and flowers, and trees of every kind you can think of, were growing on every side; filled, some with rich foliage, some with sweet smelling buds and blossoms, and some with all kinds of delicious fruits. The fish too were created, and sporting in gladness in the seas and rivers. The birds were made, and hopping from one branch to another among the trees, or sailing through the air, and singing sweet songs; while the animals that live on the earth, roved peaceful and happy through the forests and over the mountains, or frisked about in innocence and

joy upon the plains. God too had created man, the noblest and most wonderful of all the creatures he had made. But up to this time, I say, man, Adam, was alone. In all the world, though it was full of every thing else, interesting and beautiful, there was no other human creature; not one being that had such a body, as he had, so erect and perfect; or such a mind to think and know and reason; or a soul like his, to love what was right and good, and to hate what was wrong. He was alone, by day, and by night. Now, my dear children, do you suppose that Adam could be as happy as God wished to have him, if he had always remained alone? I do not suppose he could. Why—think a minute. Suppose one of these little boys was alone, and nobody else in all the world. No father and mother to take care of and instruct him; no brother or sister to play with and love him; nobody to see; nobody to talk with: day and

night, in the city and in the country, wherever he stayed, and wherever he went, nobody at all, but just that one little boy. O ! how lonesome he would be ! How tired he would become ! How he would long and long to see and speak with somebody ! And if, after a while, God should send him somebody, like himself, that he could see, and be with, and talk to, and love, why he would be perfectly delighted. I do not believe he could keep still for a long time. He would want to clap his hands, and leap about, and shout, and laugh, and sing for very joy. Just so, I think Adam would not have been perfectly happy, if he had been left all alone. For this reason, God made another human creature of just such a form, and just such a nature, and just such faculties of mind and soul as Adam ; only she was even more lovely and beautiful. He called her *woman*, and he gave her to Adam to be his wife. But let us see what the blessed Bible says about this.

“ And the Lord God said, It is not good that the man should be alone. I will make him an help meet for him.” Exactly, you see, what I have been trying to tell you, about Adam being alone. And now, mark, my dear children, and see what the great God did. This verse tells us: “ And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And of the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.” O! how interesting is all this! so that I hardly know what to say about it first. But, “ What!” exclaims some little boy — “ what! take a rib right out of Adam’s body! O, how it must have hurt him!” No, it did not hurt him. It would, however, if any man had done it. I sometimes go down to the hospital, where they carry a great many people who get badly bruised, or their bones broken. And often, in

order to save their lives, they have to cut off their limbs ; and it is dreadful. It would make your hearts ache to hear the poor sufferers cry out in distress, while the surgeons are cutting and sawing through their flesh and bones. And I presume it is something like this that makes you think it must have hurt Adam, to have a rib taken from his side. But it was not so. God was very careful that there should be no pain in the world, so long as there was not any sin ; and so you see, before he took out his rib, “he caused a deep sleep to fall upon Adam.” He did it too in a miraculous manner, so that Adam did not even know it at the time. He was unconscious of what God was doing, until he awoke, and God showed him what he had done. No, there was no pain in the world, not one particle, until there was *sin*.

“But,” somebody else exclaims, “why did God do so? Why did he not make the woman out of the dust of the ground, just as he did

Adam?" That is a curious question, and perhaps, nobody can answer it; but I will tell you what I think. God could have made Eve of the dust, just as easily as he did Adam. But he wanted the human race to be *one*; and he wanted to teach us by this act, that we are *one*; not *two* races distinct, though alike, but *one* great family and brotherhood. Every man that we see, my dear children, is *our brother*. The poor slave is our brother. The poor Indian is our brother. The poor pagan is our brother, for God made us all of *one* blood. Therefore we should be kind to all, and do good to all. If some dear brother or sister in your own father's family was suffering and in woe, would you not feel sorry, and would you not try to stop the suffering, and wipe away the tears? O! I hope so. And just so, you ought to feel and do, when any body is in want and distress. We ought to love and pray for, and try to bless those who live in Africa, and Asia,

and Europe, and the islands of the sea ; as well as those who live with us. For they are all our brothers. "But why," somebody else asks—"why did God take Adam's rib to make the woman out of? Why did he not take some other part of his body?" That is another curious question. Perhaps the right answer to it is this. Sometimes God teaches us by actions as well as by words. He did not take something from Adam's head to make the woman out of, to teach us, perhaps, that she was not to be put over man in authority. These little girls ought not to order their brothers, and say, *You must* and *You shall*. They should sweetly influence, and govern them, by the power of a good example, and of a tender and winning love. And God did not take something from Adam's feet to make the woman out of; to teach us, perhaps, that she was not to be put under him, in an improper subjection. These little boys ought not to lord it

over their sisters; and, as it were, trample upon them. O no! That would be entirely wrong. They ought always to treat their sisters with very great respect and kindness, and never do any thing to hurt their feelings. But God took something from Adam's side, to make the woman out of; something from under his arm and near his heart; to teach us, perhaps, that while with her sweet and winning ways, she cheers and blesses him, he ought to give her his special protection and love. Our wives and mothers, and sisters—O! how gentle and kind they almost always are, and we should hold them very near and dear to our hearts.

Now, when God had thus made the woman, he brought her to Adam, and gave her to him, to be his wife. The very first wedding in this world was in the garden of Eden, and God was the minister. He appointed marriage, and he performed the first marriage ceremony. I do not think they had any wine

at that wedding, or any cake; but they were happy for all that. If they were thirsty, they could drink, you know, the clear cold water from the spring, and all around them was plenty of fine and delicious fruits for food. Adam was now perfectly happy. And his beautiful wife, for I suppose she was very beautiful, was perfectly happy. And every thing in the world was perfectly happy; for there was no sin, and the great and glorious God was their friend! O! if Adam and Eve had never sinned, then they and we would have been perfectly happy for ever!

Alas! my dear children, they sinned against God! "What," you say, "after God had been so kind to them; had given them such a dear, and lovely home, made them so happy in one another, and given them dominion over this fair and joyous world?" Yes, after all this, they sinned against God.

Let me tell you something about it. When

God had made Adam and Eve so holy, and happy, he put them upon trial, to see whether they would obey his commandments, and continue to love him. If they had done this, after a while he would have confirmed them, in their holy, and happy state, so that they and all their children would have been perfectly holy and happy for ever. Now, the way in which God tried them was this. In the middle of that delightful garden, where they lived, there was a tree, which God called "the tree of knowledge of good and evil." We do not know what kind of tree it was; but I do not think there was any mystery about it. I suppose it was just like other trees, and bore some kind of good fruit. I suppose it was called "the tree of knowledge of good and evil," because, if they obeyed God, and did not eat of it, they would then have "the knowledge of good" for ever; but if they disobeyed God, and did eat of it, they would then have

the dreadful "knowledge of evil." Now, just to try them, God said, "Of *every* tree of the garden thou *mayest freely* eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die! And was it not very kind in God to make the trial such a small one, and so easy? Why, suppose some rich man should take his beloved son all over his large and splendid estates, and then say, "My dear son, I give to you every thing that you see, to use and enjoy freely; every thing except that one tree in the middle of yonder beautiful garden. For the present, I want you not to touch that tree, but all the rest of these great possessions, yes, *all* are now yours." Would not this be very kind in that father? And would it not be very ungrateful, and base, and wicked, for the son to go right away and pluck the fruit from that tree? I think so, and so do you. But this is just what Adam did.

After God had been so good to him, and put him in possession of the garden of Eden, yes, of the whole glorious world, except that one tree, he went and plucked the fruit from that tree, and ate it, and so sinned against God. That, my dear children, was the first sin, and by it, every thing was lost!

“Oh! how could he do so wickedly?” some of you exclaim; “how could he do so wickedly?” It seems, indeed, very strange to us, and all that we know about it, is, that Adam and Eve were tempted by Satan, that wicked spirit. Satan was one of the angels that God made; and, at first he was holy and happy, like the angels that are now in heaven: but he became proud, and ambitious, and rebelled against God, and God cast him out of heaven. When this wicked spirit saw what a lovely world God had made for Adam and Eve and their children, and how holy, and happy they were, he was envious, and angry, and deter-

mined, if he could, to destroy them. So he took the form of one of the many beautiful creatures, which God had made, a serpent, perhaps a large and remarkable one, that she should not know him, and appeared to Eve, as she was walking alone in the garden. Immediately he began to talk with her, in a very artful and winning manner, something, perhaps, like this: "Ah, lovely woman, has God indeed said, you must not eat of *all* the trees of the garden? Very strange! Very tyrannical! Very false! Hark! I tell you, if you will eat of that tree in the middle of the garden, you will become as great, and wise, and powerful, and glorious, as God himself; ay, and he knows it. And he wants to keep you in subjection to himself!" You see, my dear children, this wicked spirit was trying to excite evil desires and passions in her heart, and make her believe that God was cruel and a liar. Ah! *he* was the liar, and the cruel one. Some

of you may wonder that Eve was not frightened when she heard the serpent speak, and that she did not suspect something wrong. But you must remember, that the state of things in the world, before sin entered, both with the animals and men, was very different from what it is now. You must remember too, that Eve was just created then, and perhaps in her innocence she did not know but the animals could talk as well as herself.

But, however this may be, she believed Satan, and put forth her hand and took the forbidden fruit. She then persuaded Adam, and he took it also and did eat. O, what an awful moment! Instead of becoming as God, they found at once, that Satan was a liar, and that they were ruined! The righteous curse of God henceforth rested upon them and upon the earth. Poor, guilty, wretched Adam! God drove him out of Paradise, and doomed him to sorrow and death. The earth began to bring

forth briars and thorns, useless weeds, and poisonous plants. The heavens above him began to be agitated with storms, and tempests, and terrific thunder. The animals began to be fierce and cruel, and to destroy one another. Adam's own bosom began to be filled with evil and disturbing passions; he had a guilty conscience, and a sorrowful and broken heart. Poor, poor Adam! O! if he had believed and obeyed God, then the earth would always have been beautiful and glorious like heaven; and we who live upon it, like the holy angels!

After this, we read very little more about Adam, until we come to the text—"And all the days that Adam lived, were nine hundred and thirty years, and he died." It was indeed a long, long time, that Adam lived. Nobody lives so long now. If once in a while we hear of a man who is only one hundred years old, we think it is quite wonderful. God shortened the lives of men after the flood, so that they

might be more impressed by the nearness of death. But Adam's long life came at length to an end. *He died.* O! it must have been a solemn day when Adam died; when the great father and head of the human race sunk in the cold embrace of death! We hope he died happy. We think he did; for we have reason to believe that he died trusting with his whole heart in the Lord Jesus Christ. God, you know, graciously promised a Saviour just after the fall, and we cannot but think Adam believed in him unto salvation. We do not know where his dead body was buried; but God knows. There is no tombstone, or marble monument to mark the spot; but the eye of God marks it. And when Jesus Christ comes the second time, in his glory, and the holy angels with him, Adam will be raised from the dead, with all those whose bodies lie in the dust of the earth, or in the depths of the sea!

And now, my dear children, I have done with

Adam. You see in his history, how great and good and glorious a being God is. O! how great, how good, how glorious! I hope you will always obey and love him!

You see too, what a dreadful thing it is to sin against God. All the evil that is now in the world, or has ever been in it, came from sin. Every sorrow, every sickness, every pain, every death, every funeral, every grave, every thing that makes us weep and feel unhappy, comes from sin. O! do not you commit sin. Do not you believe that wicked spirit Satan. For he tempts people now, as he did Adam and Eve. He is all the while trying to destroy their souls. But do not you believe him. Believe God, and tell Satan that he is a liar, and you will not have any thing to do with him.

Finally, remember, if you are saved from sin, you must be saved, just as Adam was, by the blood of Christ. And do not put off loving Jesus Christ to a future day. You will not live

as long as Adam lived. O no! All of you will die much sooner. Some of you, perhaps, very soon. Go then to the blessed Saviour to-day. He loves to have children come to him, to love him, and trust in his precious blood. Go to him to-day; and he will receive you, and keep you, and bless you; and finally bring you perfectly holy and happy into the new and immortal Paradise of God!

THE BIRTH OF ABEL.

And she again bare his brother Abel. And Abel was a keeper of sheep.—Gen. iv. 2.

PERHAPS, you think, my dear children, I ought to preach next about Cain. But he was so wicked, that I do not want to say any thing about him, except what I shall be obliged to say, while I tell you of the righteous Abel. Yes, the “righteous Abel;” for so Jesus Christ called him. You can find the place where he called him so, in the 23d chapter of Matthew, and in the 35th verse: “That upon you may come,” he said to the wicked Scribes and Pharisees, “all the righteous blood shed upon the earth, from the blood of *righteous* Abel unto the blood of Zacharias.” Think of that—“righteous Abel.” I would rather have the Lord Jesus

Christ say that about me, than to have it said, that I was the richest man, or the most splendid and powerful king that ever lived. A great many rich men and mighty kings have lived who will never get to heaven; but righteous Abel has been there for almost six thousand years, and he will be there for ever and ever.

But let us go back, in our thoughts, to the time when Abel was born. Learned men suppose that it was about two, or at most, three years after God had finished this great world we live in. But some very sad things had taken place in that short time. Sin had come into the world. Adam and Eve had broken God's holy commandment, and the dreadful effects of it had begun to come upon them. Cain also had been born; and though his fond mother seemed to think he would be the saviour of the world from sin and suffering, she was holding in her arms and pressing to her bosom a murderer! Some think that Abel

was born at the same time with Cain, and that they were *twin* brothers. Perhaps it was so, but I do not think it is certain from the Scriptures. But however that was, when he was born, he was born into a sinful world. It was no longer that perfectly beautiful, and holy, and happy world, that it was at the first. The thorns and the briers had begun to grow along with the fruits and flowers. Useless weeds and poisonous plants had sprung up in the midst of those things which were good for food. The once innocent and gentle animals had begun to fight with, and devour one another; and sickness, sorrow, and pain, were on every side. Yes, poor Abel was born into a sinful world, and by and by his own death would furnish another sad, sad proof of it.

But look a moment at his name. When her first son was born, his delighted mother Eve said, "I have gotten a man, even the Lord;" for she seemed to think that he was the promised

Messiah. But when her second son was born, she called him Abel, *i. e.* vanity, or a vapour. Perhaps he was not so strong looking and handsome as Cain. Perhaps he was a feeble, sickly little babe. At any rate, she called him Abel, *vanity, a vapour.* And it soon proved, you know, that his name had a meaning; for just like a vapour, in a little while, he vanished away. Indeed, the Scriptures call the *life* of all men a vapour. "What is your life?" says the Apostle James. "It is even a vapour, which appeareth for a little time, and then vanisheth away." O! what a beautiful, and yet what a solemn comparison is this! When you have been in the country, perhaps you have sometimes seen a little cloud of fog or vapour rolling up the side of the mountain; but in a few minutes it was all gone; you could see nothing of it. Or if you have not been in the country, you have all of you seen some of the steam factories in different parts of the city.

You have seen the beautiful white vapour come puffing out from them, and in graceful wreaths go curling up into the air. But in a minute or two, it is all gone. More may come puffing up in its place; but that which came out when you first looked, has all vanished away. Thus it is with the life of man. It is as thin, and lasts as little time, as a vapour. So it was with Abel; his name was vapour, and his life, just like a vapour, was soon gone.

But though his mother gave him such a name, I have no doubt that she loved him dearly. Mothers always love their children, and sometimes they love the feeble and sickly ones the most. It is right that they should do so. Those little boys and girls that are strong and healthy, that can run about and take care of themselves, do not need so much attention and kindness as those that are weak and sick. There is one of your school-fellows I could name. I should not be at all surprised if his

dear parents think more about him, and feel more for him than they do for their other children, because he is sick so much, and has so much and great suffering ; though they love all their children dearly. And so do other parents, O ! how dearly ! If you could know, my dear children, how much your fathers and mothers love you, and how it is just as though you were cutting right through their hearts, when you do wrong, it seems to me you would try never to do wrong again.

Now, in this way, Eve loved her dear little Abel. While he was yet an infant, with what care and tenderness she nursed him, and sung to him, and smiled upon him, and kissed him again and again, her heart overflowing with love. And when he grew large and strong enough to stand alone, how happy she was, and with what deep interest and yet anxiety, did she watch all his motions, lest some harm should come to her darling. And if he had

died then, died when he was a little child, I have no doubt but she would have wept as though her heart would break, and she would have gone, perhaps, and, gathering some of the beautiful flowers that grew near Paradise, planted them upon his little grave, and often sat down there to think and weep about her dear Abel.

And yet, suppose her beloved Abel had died, when he was a little child. Can you not see how much, and more dreadful sorrow that loving mother would have escaped? Indeed, it would have been hard for her to look upon his little face, pale and cold in death, and to have seen his dear infant form put in the coffin and the dark grave; but how much harder was it for her to look upon him after that dreadful murder, and then to think who had done it! Ah! when little infants die, God is taking them away from the evil that otherwise would come upon them. And parents ought to feel

so, and not murmur against God. We cannot, indeed, forget them; we ought not to forget them; but we must feel that God has been wise and kind in taking them away. I shall remember my dear little Willie, as long as I live. I love to remember him, but I would not change what God has done, if I could. He has been among the seraphs—yes, he has been himself a seraph ever since he died, and to have him come back, to be tempted, to sin, to suffer, to die, and perhaps to be lost, O no! not for a thousand worlds. God acts in great kindness and love when he takes little infants, even from the arms of their fond and weeping parents to his own glorious presence in heaven.

But let us return to Abel. He did not die when he was a child. He grew up and became a shepherd. I suppose he was a sweet and gentle boy, that he had a kind and loving heart, and that he always tried, by being pleasant and obedient, to make his father and

mother happy. They instructed him, as all parents ought to do, in those things it was necessary for him to know, and especially that he should love and worship God, and when he was old enough they set him to take care of their flocks. So the text says—"And Abel was a keeper of sheep," *i. e.* as I just now said, a shepherd. As Adam's family increased, you know, their wants would increase. They would want, especially, food and clothing. Now, the sweet and rich milk of the goats would furnish them with one, and the wool of the sheep and lambs the other; and sometimes they would want the flesh of both for meat. But if they had flocks of sheep and goats, why you know they must have somebody to take care of them, and so Abel became a shepherd. In the morning you might see him leading out his flocks, over the hills and along the valleys, where they could find green pastures and still and refreshing waters; and in the evening

he would lead them home again to their fold, that they might be safe from prowling wolves, and other cruel beasts of prey. He was a kind and tender shepherd. I have no doubt he often carried the lambs in his bosom, and if any of them were feeble or sick, or got into any trouble, he would be very gentle to them, and do every thing he could to help them. And if the little lambs and kids could have talked, they would have said—"O! he is a good shepherd." And this puts me in mind of another Shepherd. I wonder if you have ever heard of him. He is beautifully described by the prophet Isaiah—"He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young." And in the New Testament, you will find what he said about himself—"I am the good shepherd; the good shepherd giveth his life for the sheep." I think you know whom

I mean. Do you not? Jesus Christ is the good Shepherd. Those who love him, he calls his sheep, and he takes care of them, he leads them, he watches over them, he protects them just like a shepherd, and he tenderly loves the lambs of his flock. Little children who give him their hearts are his lambs; and he loves them. O! he loves them far more than ever the kind and good Abel loved any in his flock. I wish all these dear children would give him their hearts, and so become the lambs of that good Shepherd, the Lord Jesus Christ.

But let us return again to Abel. The Bible says, "And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and the fat thereof. And the Lord had respect unto Abel, and unto his offering; but unto Cain and his offering he had not respect;

and Cain was very wroth." Let us look at this a little.

"In process of time," the Bible says they both brought offerings unto the Lord. The words "in process of time," are, in the language in which the Bible was written, these—"at the end of days;" that is, at the end of the year, or at the end of the week. Some great scholars say that the last is the true meaning here, and therefore, that when Cain and Abel brought their offerings before the Lord, it was the Sabbath day. You know, at the very beginning of the world God blessed the seventh day, and made it a holy day. Abel, therefore, came before God to worship, and brought his offering on the Sabbath. So all the patriarchs kept the Sabbath holy. God commands men to do so now. It is wrong to play, or do any unnecessary work, or to travel, as many people do, in stages, and steamboats, and cars, on the Sabbath. It is the day of God, and he

has told men, they must keep it holy. If they do not, they may depend upon it, he will call them to account for it, in the judgment.

On the Sabbath day, then it was, that Cain and Abel both came before the Lord, to worship, and brought their offerings. Now, mark; God was pleased with Abel, and accepted him; but with Cain he was not pleased, and did not accept him. You see, therefore, that men must not only worship God, but they must do it, with right feelings, or God will not regard it. If you come to church, and sing, and pray, and hear the Bible, it will not do you any good, unless your hearts are engaged. God wants you to worship with your hearts, and if you do not, it is no worship in his sight.

But perhaps somebody wants to ask me, "How was it that God accepted Abel's offering? How did Abel know that God accepted him?" I cannot tell you, my dear children,

certainly. It may be that God spoke to him, and told him that he accepted his offering. In those early days of the world, God sometimes spoke to men. You remember that he spoke to Adam after he had sinned. Adam heard God's voice in the garden, saying to him, "Adam, where art thou?" God spoke to Cain too, after he had killed Abel. "And the Lord said unto Cain, Where is Abel, thy brother?" And a dreadful question that was for the murderer. It may be, I say, that God spoke to Abel, and told him, that he accepted his offering.

But I think this was the way he knew. I think that fire came down from heaven and burnt up Abel's sacrifice. I think so, because this was the way that God used to take, to show good people that he was pleased with their sacrifices. He did so once to Abraham, and once to Moses and Aaron, and once to Gideon, and once to Solomon. When they were dedicating that great and beautiful tem-

ple, which, you know, Solomon built, and when Solomon had ended his prayer, the Bible says, "the fire came down from heaven and consumed the burnt offering, and the sacrifices, and the glory of the Lord filled the house." And I think this was the way that God showed the gentle and good Abel, that he was pleased with him.

But perhaps some of you want to ask again, "Why did God accept Abel's sacrifice, when he did not accept Cain's?" For you know, it was for this reason that Cain became so angry. I will tell you about this.

When Cain brought his offering before the Lord, he did not feel that he was a sinner; and so he did not bring a sin offering. He only brought some fruit, as a way perhaps of acknowledging that God was the God of the ground, and made it to bear all its different kinds of fruit. But he did not feel that he was a sinner, and so he did not feel

any sorrow for sin, and he did not exercise any faith in the promised Saviour.

But when Abel brought his offering, the good and holy Abel, he felt that he had sinned against God ; and so he brought an offering for sin. He took a lamb out of his flock, and shed its blood, and offered it up in sacrifice to the Lord. And the Bible says, he did it by "faith:" that is, when he was offering that bleeding lamb, he looked far forward to the time when Jesus Christ, the Lamb of God, should bleed and die on the cross, to save sinners ; and his soul trusted in him.

This is the reason why God accepted Abel, and why he did not accept Cain. He will not accept any body, who does not feel sorry for his sins, and trust in the Lord Jesus Christ, the Lamb that God appointed to bear sin ; and he will accept all who do.

Now, at this Cain was angry at his brother ! He ought to have been angry at himself and

his sins. But no, he was angry at his brother ; because his brother was good, and because God loved him. And oh, how cruel was that anger ! For,

The next thing we hear about Abel is, that he was dead—yes, dead ! Cain had killed him ! His dead body lay upon the ground, mangled, and covered with blood, but the soul was gone. No one saw that murder but God ; and we do not know how it was done. We do not know what Abel said, when he was dying, or what were his feelings. But there is one thing, I feel pretty certain about, that he did not say, or feel any thing that was wrong. I do not believe he said one unkind word to Cain, even when he was killing him. I think, very likely, one of the last things he did was to pray for Cain, “O God, forgive my poor brother !” Just as, you know, when those murderous men stood around “the good Shepherd,” Jesus Christ, cruelly putting him to

death, he prayed, "Father, forgive them, for they know not what they do!"

Abel, then, you see, was the first one in the world that died. It could not have been long before his father and mother knew it. Poor Adam and Eve! It was one of the dreadful fruits of their sin. O, how must they have felt! When that affectionate mother looked upon death for the first time, and upon death in her dear, dear boy! O, what strange and awful pangs must have rent her soul!

Abel, too, was the first one that went from this world to heaven. We know that he went to heaven, because the Bible tells us that he was good; and all who are good go to heaven when they die. I have no doubt it was a time of great interest and joy in heaven when Abel entered there. It was a new thing, and it was a great thing, and the angels were happy, and gave praise to God when they saw one of Adam's sinful race come to join them in that

bright world. And Abel has been in heaven ever since. Yes, ever since his holy and blessed soul has been rejoicing with the angels, in the presence of God and the Lamb.

And now, my dear children, which would you rather have been, Abel or Cain? Abel the righteous? or Cain, that wicked one? Abel, whom God loved, and who now lives in heaven with God; or Cain who lived in this world, a wretched wanderer, and when he died—Ah, I will not say what became of him when he died.

“O!” you say—you all say—“I would rather have been Abel, the sweet, gentle, lovely, good Abel.” And so would I. But now let me tell you, if you really feel so, be like Abel. Be kind. Be good. Bring your offerings unto God. Offer him your hearts. Above all, do it just as Abel did, trusting in the blessed Saviour. And then when you die, you too shall go, to be with him, and all the good and holy in heaven.

ENOCH.

And Enoch walked with God, and he was not, for God took him.
Gen. v. 24.

Is not that a beautiful text? I think so, very beautiful. And if I can make you understand its meaning, my dear children, I hope you will think so too. Just hear it again; "And Enoch walked with God, and he was not, for God took him."

"But who was Enoch?" somebody asks. Sure enough, who was he? That is the first question, and I will tell you about it.

All that we know of Enoch is told us in the "Bible, God's holy book of truth." Ah, yes, the Bible. I wonder if any of you know that pretty hymn about the Bible, which a good lady wrote on purpose for chil-

dren to learn and sing. One verse of it has the words I just now said ; and it is this,

We wont give up the Bible
God's holy Book of truth,
The blessed staff of hoary age,
And guide of early youth.

Indeed, my dear children, "we wont give up the Bible." We should be poor creatures without the Bible. It tells us almost all we know about God, who made us, and about his dear Son, Jesus Christ, who died to redeem us ; and about heaven, that beautiful and happy place, where the souls of good people go, when their bodies are dead ; and about the holy angels. It tells also a great many more things, which we could not learn any where else, and which it is very important for us to know, that we may become good and happy. No ! Bad men, and wicked priests may try to take it away from us, but "we wont give up the Bible."

Now, I say, the Bible tells us all we know about Enoch. His father's name was Jared. He was born six hundred and twenty-two years after God made Adam, and three hundred and eight years before Adam died. For you remember Adam lived a great while. He lived—how many years was it? He lived nine hundred and thirty years. Only think of that. There never was but one man, who lived so long as Adam. Who do you suppose that was? “O! Methuselah,” I hear somebody whisper. Yes, it was Methuselah, Enoch's son. He lived—how many years was it? He lived nine hundred and sixty-nine years. So you see, Methuselah lived thirty-nine years longer than Adam did. How strong and beautiful God must have made men at the first, that they could live so long. If a man now lives to be only seventy years old, we call him an old man. And there are not a great many who live to be as old as that. Those

who do become infirm; their eye-sight becomes dim, their nerves become feeble, they begin to bend when they walk, and almost totter, like a little child, when he is just learning to go alone; and sometimes they get quite helpless. And let me tell you; children and young people ought to be very respectful and kind to those who are aged. They ought to do every thing they can to please them, and make them happy. It is only a little while, before those who are now young, if they live, will become old too.

But I was telling you, how long the first man lived; how much longer than we live now! If we get to be only seventy, we are old and feeble; but they—why five, six, seven, eight, yes, even nine hundred years, rolled over them, and they were still erect, and strong, and beautiful, like the majestic oaks of the forest, or the cedars of Lebanon, which sometimes live and flourish hundreds of years; and when, at

length, those men died, those first patriarchs, I suppose it was just like dropping away into a sweet and gentle sleep.

Now, Enoch was born, I said, more than three hundred years before Adam died. I think, therefore, that he saw Adam, and talked with him. I think Adam told him all about the beginning of the world, how God made it, how very beautiful, and glorious it was at the first; especially, I think he told him about the garden of Eden, that delightful home, which God gave him, and which, compared with the rest of this then lovely world, was even more lovely than any of it. And then, very likely, with tears in his eyes, he told him about that dreadful sin, and of the change that then came upon the world; and of "righteous Abel," murdered by his own brother, and of all the woes that had been multiplying ever since, because of sin. I presume also he told him of that sweet promise which God made of the

Saviour, through whom this changed and sorrowful world should become beautiful and glorious again, as it was before there was any sin; and through whom also, a great, great many of sinful and lost men should be pardoned and made holy, and taken to heaven. And do you not think, my dear children, it must have been very interesting to Enoch to hear Adam tell all about those things? Indeed, I do. Why, do you not love to hear your father, or mother, and other people, who are old, tell about what used to be when they were young? I did, when I was a boy. O! how I loved to hear my dear father talk. He was an old man, his white hair flowed down behind, upon his nice black coat, just like fine and beautiful threads of silver. He had seen a great many things, and could tell all about them, just as though he was seeing them again. He had been a soldier too, in the Revolution; and many a time, when I was a

tiny boy, I would get his silver epaulette and put it on my shoulder, and make believe I was a soldier too. O! how thankful I am to God, that I am not a soldier. And when on the long winter evenings, he would sit down before the bright blazing fire, I would sit down by his knee, and look up in his face; and when he would begin to tell about what used to be, a great many years back, where he had been, and what he had seen; what General Putnam said to him, when he was a boy, and about General Huntington, and General Washington, and a great many more things, O! my eyes would be wide open, and would twinkle and sparkle almost like a star, and I should not have been sleepy if he had kept talking all night.

How very interesting, then, must it have been to Enoch, when he was young, and when he grew older, to sit and hear Adam, the first man, the venerable father of the race, tell all

about what he had seen, about God, and the creation of the world, and the garden of Eden; how innocent, and gentle all the animals were; how every thing and every creature was good, and lovely, and perfect, just as God made it; and then of the fall,—the sin, the sorrow, the death, that came in consequence of the fall; and then of the great and glorious Saviour that God promised, who should, by and by, restore all things. O! how very interesting must all this have been to Enoch. And when at length, Adam, nine hundred and thirty years old, bowed his aged head, and died, I have no doubt that Enoch was filled with sorrow, and mourned with deep and sacred mourning.

“But what did Enoch do?” I think somebody is asking now, for that is the next question; and I will tell you all the Bible says about it.

One thing he did was to preach. Yes, he was a minister; and a right good one, I have no

doubt. I have sometimes thought, whether he used to preach to the dear children, as I preach to you. If he did, he could tell them a great many interesting things; but there is one thing I can tell you, that he could not tell to the children that heard him. What do you think it is? Who can tell? It is a very wonderful and glorious thing. This is it. When Enoch was preaching, he could say—"Now, my dear children, we have all bad hearts, we have all committed a great many sins, and God who dwells in heaven, is angry with us, and our souls that never die, are in danger of being lost for ever; but at some future time, God's dear Son is coming down to this world, on purpose to die for sinners, and if you will now look forward, and believe on him, God will forgive and save you!" And that was good news, was it not? That was blessed news. But hear, now, when I am preaching to you, what I can say—"We have all bad

hearts, my dear children, we have all committed a great many sins, and God who dwells in heaven, is angry with us, and our souls which cannot die, are in danger of being lost for ever ; but, O ! what good news ! God's dear Son *has* come down to this world, to die for sinners. He *has* died for them ; he died on Calvary, and every poor sinner, whether young or old, that will believe on him, shall have everlasting life !" O ! I cannot tell you what a wonderful and glorious truth it is, that God's dear Son has died for sinners, has died for little children like you ; nor how many little children like you, have already gone to heaven, because they gave their hearts to God's dear Son, who died for them.

But let us go back to Enoch. When he was alive, there were not any printing presses, as there are now, and of course not any printed books. If they had any books at all, they were written on what we call parchment ; that is

sheep-skin, or goat-skin, made smooth and then dried, so that you can write on it. The people then used to learn from one another. Fathers and mothers would tell what they knew to their children, and they again to theirs. And this is one reason, I think, why God made the first men to live so long. Adam, you know, lived nine hundred and thirty years, and for all that time, he was one of the very best books the people that lived then could have. Up to the very day of his death, he could tell them the true history of every thing which had taken place from the beginning. And there was no mistake in what Adam said. But now, if we want to know what took place so far back as nine hundred years, there is no one alive that was alive then, to tell us exactly about it. We are obliged to go into some library, and take down I do not know how many books; and one will say one thing, and another will say another thing, until we really

do not know what to believe. But now suppose, for instance, the great Luther and Calvin were still alive to tell us about the glorious Reformation that took place only three hundred years ago. I should like that, even better than to read Dr. Merle D'Aubigné's history of it; though that is a delightful book, and I hope, my dear children will all read it just as soon as they get old enough.

But what I was going to say, is this. Though there were none of Enoch's sermons printed then, I have, notwithstanding, found a little piece of one of them; and it is beautiful—it is grand. I wonder if any of you ever read it. It has come down to us from clear beyond the flood—like a solemn voice from eternity. Here it is. I will read it to you, just as God has kept it for us, in the New Testament, in the epistle of Jude. Listen! my dear children, how Enoch used to preach—"Behold, the Lord cometh with ten thousands of his

saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him!" Ah! yes, Enoch knew and preached about the dreadful day when the Lord Jesus will come from heaven, with flaming fire, and with his saints and holy angels, to punish wicked men, and take to himself all who love him. Do you ever think of that day? Do you ever think that you must see Jesus Christ on his judgment-throne? If you die before he comes—if your bodies have been in the grave ever so long, it will not make any difference. At his voice, all the dead shall return to life again, and you—yes you, my dear children, must see Jesus Christ on his judgment-throne! O! do not be among the wicked in that dreadful day. Give your hearts now to the Saviour. Be good children, love him

and keep his commandments; so that when he shall be seen coming in the clouds of heaven, with power and great glory, and with ten thousand times ten thousand saints and angels, you may look up, and be glad, and go and dwell in his blessed and glorious presence for ever and ever.

I am afraid you will get tired, but there is another thing which Enoch did that I want you to hear about. The text has it so—"And Enoch walked with God." O, how beautiful!

"But stop. I do not understand that," says one of my dear children. "We cannot see God. God is a Spirit; he has not a body as we have; he does not walk; how then could Enoch walk with God?"

Very well. That is a fair question, and I will answer it, in the best way I can. God is a Spirit; he has not a body; he does not walk; and therefore the language in the text must be what we call *figurative*. What that word

means you will learn as you grow up, but what the text means is this; that Enoch was a good man; that he had just such thoughts and feelings, and did just such actions, as though he was all the while with God, and God with him. Do you understand me? Listen! I will try again.

Enoch thought about God. You can think about persons whom you do not see, can you not? When your dear father is out of your sight, you can think of him. Now Enoch thought of God. Often, very often, in the day time and in the night, he would send his thoughts up to heaven, and fix them upon God, who is there. He would think of the greatness of God, of the wisdom, goodness, power, holiness, and all the glory of God; and these thoughts would make Enoch happy, and yet very solemn.

Moreover, Enoch loved God. You can love those you do not see, can you not? When

your dear mother is away from you, do you not love her still? So Enoch loved God. I cannot tell you how much he loved him, but it was with all his heart. There was not any thing on the earth, or in heaven, that he loved so much as he loved God. He fixed his very best and strongest affections on God, and nothing could draw them away.

Besides this, Enoch prayed to God. Some people do not pray. I am afraid there are some children who do not pray. But Enoch prayed to God. If you had been alive when he was, and could always have seen him, I think you would very often have seen him go to some retired place, and kneel down, close his eyes, and lift up his voice and heart to God in humble, holy prayer. I suppose he prayed a great deal, for blessings upon his own soul, and for blessings upon all the world.

And then, finally, Enoch tried to keep all God's commandments. He would not do wick-

edly, for the world, if he knew it. In every thing, and every where, he tried to do good to men, and to please God.

This is what the Bible means when it says, he "walked with God." And is not this character of Enoch, my dear children, a noble character? Would you not love to be like him? A man may be very rich, or very learned, or a very great general, or a very powerful king; but there is no man so rich, so wise, so great, so powerful, so every thing that is noble and divine, as the man who walks with God! O! do you be like Enoch. Think of God, love God, pray to God, keep all his commandments, every day, so long as you live, so that when you die, your dear weeping friends may say: "Like Enoch, they walked with God!"

But there is one more question, I seem to hear somebody asking, which I shall have to answer very shortly. It is a very proper question. You say: "O! my dear pastor, you

have told us who Enoch was, and what he did. Will you not now tell us what became of him? Good people often die very happy. Did Enoch die happy?"

Why, my dear children, Enoch did not die at all. He pleased God so much, that God took him up into heaven, without dying. This is what the text means, when it says, "and he was not, for God took him." And we know it means this, because the holy Apostle Paul says: "By faith Enoch was translated that he should not see death, and was not found, because God had translated him." When he had got to be three hundred and sixty-five years old, not quite up to the middle of life, as men lived then, he was suddenly taken away to live for ever with God. We do not know how it was done, but somehow he went to heaven, without going through death and the grave. Yes, Enoch did not die. And he was the

first man that did not die. Was there ever a second? Was there ever any man who did not die, except the holy Enoch? Yes, one. The prophet Elijah did not die. God took him up to heaven in a chariot of fire. And all the good people who shall be alive on the earth, when the Lord Jesus Christ shall come in glory, will not die. In some wonderful manner, their bodies will be changed, and become very beautiful and divine; and then, the glorious Saviour will take them to be with himself for ever.

That, my dear children, is what became of Enoch. After he had walked with God on earth awhile, in some wonderful manner he was taken up to heaven without dying; and from that time until now, he has been in heaven among the shining angels, and with the holy God!

And now if I could persuade my dear chil-

dren to be like Enoch, how happy should I be !
Ah ! yes, and how happy, happy, would they
be ! happy while they live in this world ; and
then, happy, perfectly and for ever happy with
Adam, and Abel, and Enoch, and all the good
and holy, in heaven !

NOAH.

Noah was a just man, and perfect in his generations ; and Noah walked with God.—Gen. vi. 9.

I AM glad to see you again, my dear children. I hope you have been trying to be like Enoch, since we last met. I hope you have been trying to be good, and to “walk with God.”

The text to-day is about Noah, who was another good man. It says of him, just what the last text said of Enoch, that he “walked with God.” Indeed, that is what all good people do. They think about God, they love God, they pray to God, and they try to keep all his commandments.

When Noah was born, his father Lamech was very happy. As the infant lay on the

bosom of his dear mother, or perhaps, when his father took him up in his own arms, just as the aged Simeon did the holy child Jesus in the temple, he said : "this babe shall be our comfort." And that is the reason why he called him Noah. *Noah* means *rest* or *comfort*. He seemed to think that God would now remove the curse from the earth. He thought, too, perhaps, that when Noah grew up to be a youth and a man, he would be kind and good, that he would live with him and his dear mother, and take care of them, and make them happy. And in this thing he thought right. Noah did become what his father thought he would ; and for six hundred years, even until he died, Lamech was indeed happy in having such a son as Noah.

A great many parents, when their dear children are born, feel just as good Lamech felt. They think how kind and good they will be when they grow up ; how useful, respected, and

loved they will be, and they press them to their bosoms, and kiss them, and almost weep for joy. Alas! a great many parents are sadly disappointed. The children they love so dearly, do not do right. They become disobedient, unkind, wicked. They are led away into bad company. They speak wicked words, and do wicked things, until, perhaps, at last, they are thrown into prison for some crime, or are hung on the gallows. Many a kind mother has died of a broken heart, because her son or her daughter has disappointed her hope; and for the same reason, the gray hairs of many a father have been brought with sorrow to the grave. O! I hope you will never make your dear parents unhappy, by being unkind to them, and wicked.

But let us go back to Noah. After his father had given him his name, we hear no more about him until he became a man. But what we hear then is worth hear-

ing. Indeed it is. It is not like what we hear of Alexander, or Cæsar, or Buonaparte. No, it is a great deal better. It is this; "and Noah was a just man!"

Do you know what that means? I will tell you. Noah did that which was right, and he was careful not to do that which was wrong.

He did that which was right towards his fellow men. If he was going to buy any thing, or sell any thing, or do any thing, or get any thing to be done, he was always careful that there should be nothing wrong in the matter. If there was, he would have nothing to do with it. He was careful too, not to injure any one by talking either foolishly, or falsely, or by acting deceitfully. He did not oppress the poor man, nor flatter the rich. No, he was a just man.

But is that all the Bible means, when it says Noah was a just man? No, indeed, that is only the smallest part of its meaning. Noah

also did that which was right towards God. There are some people who think, if they are honest in their business, if they pay their debts, and do not injure any one, they are just. Ah! they are mistaken about that. Think a minute. Suppose you owe one man a dollar and pay him, and you owe another man ten thousand dollars, and will not pay him, is that being just? Not by a great deal. Now, how much do men owe to God? How much? More than we can tell. They owe to him their gratitude, and love, and obedience, the very strongest and best they can render. They owe to God every thing, and they will owe to him every thing for ever. If then they are only honest with men, and pay only the debts they owe to them, are they just? O! no. They pay the one dollar, but they will not pay the ten thousand.

Now, it was not so with Noah. He did that which was right towards God. He gave to

God his heart and his life. And, because he was sinful by nature, and therefore lost, he gave himself to God, through faith in the Saviour. For Noah had faith. Like Abel and Enoch, and all the holy patriarchs, he believed in the promised Messiah, and so was just before God.

But again. The text says, Noah was a just *man*. Perhaps some of you are thinking what kind of a boy he was. Why, a good boy to be sure. I feel certain about that. It is almost always the case that bad boys grow up to be bad men, and bad girls to be bad women. Did you ever read in any of your school books this line—

“Just as the twig is bent the tree’s inclined?”

If you go into a garden, or an orchard, where the little trees are just beginning to grow, and bend them, why they will grow up crooked. And if they have grown up crooked, if they are crooked when they are large trees,

it is one of the hardest things in the world to make them straight. Indeed, you cannot do it. They will be crooked in spite of you, until they are cut down and burned with fire.

Now, it is very much so with children and men. Just as the twig is bent the tree will grow. Just what you are when you are boys and girls, you will be very apt to be when you are men and women. If you are bad boys, most likely you will be bad men; or, if you are bad girls, most likely you will be bad women. Take care then, my dear little boy; take care, my dear little girl. Be just and good while you are young, if you mean to be so when you are old. But again. Noah was a just man. And what makes this the more honourable to him, is, that he was the only just man then, in all the world. There were plenty of great men, and rich men, and famous generals, and mighty kings, but there was only one just man. That was Noah. Think of it. All the

rest of men, after Noah's father died, were altogether wicked. The Bible says — "The earth was corrupt before God; and the earth was filled with violence; and God looked upon the earth and it was corrupt, for all flesh had corrupted his way upon the earth." This is a sad account of the world, that was once so beautiful and holy.

Now, these wicked men, I have no doubt, gave Noah a great deal of trouble. He not only felt grieved to see them so wicked, but it is most likely they often treated him badly. Sometimes, perhaps, they would laugh and mock at his religion, so as to make him feel ashamed, if they could, and become wicked like themselves. Again, it may be, they would tempt him with pleasures and honours; and tell him, if he would do as they did, he should be a great man among them. At other times, perhaps, they would threaten him, and try to make him afraid, so that for this reason he

might give up his religion, and deny the great God. Some of the best people that have ever lived, have been persecuted, just because they were good. That wicked queen Jezebel sought to kill the prophet Elijah, because he was the prophet of God. The holy apostles were all put to death, except John, because they were holy. And there have been a great many martyrs since; men and women who have been beheaded or burned, because they loved the Saviour, and tried to be like him. I should not be surprised if those wicked men before the flood, sometimes persecuted Noah.

But it was in vain. And so were the other means they used, to make him unfaithful to God. Whether they laughed at him, or tried to tempt him, or threatened to injure him, it made no difference. He was the same good man. They could not coax him, or frighten him into sin. O! it was a noble sight. There he was, all alone, in a wicked world, the only

man who loved God, and whom no favour, and no fear could make do wickedly. When I think of this, it reminds me of what the great poet Milton says of one of the good angels. It is in that beautiful poem, called *Paradise Lost*, which I hope you will all read, when you can read well enough. He represents that, when many of the angels rebelled against God, there was one whom he calls Abdiel,

“Faithful found
Among the faithless, faithful only he ;
Among innumerable false, unmoved,
Unshaken, unseduced, unterrified,
His loyalty he kept, his love, his zeal ;
Nor number nor example with him wrought
To swerve from truth, or change his constant mind,
Though single.”

Just so it was with Noah. No matter how many of those who lived when he did, sinned ; and no matter how hard they tried to make him sin with them, he was

“Faithful found ;
Among the faithless, faithful only he.”

Are you, my dear children, ever tempted? Do bad boys, or bad men, sometimes try to make you do wrong? Or do your own hearts sometimes incline you, or urge you to sin." Take care. Do not do it. The more you are tempted, the more do you resist. Think of that good angel Abdiel, when he was tempted. Think of Noah, when all the world was against him. Are they sorry now, that they continued faithful? Think, too, when you are tempted to sin, of Jesus Christ. He was tempted. At one time, that fallen angel, Satan, tried his best to overcome the blessed Saviour, with temptation. You can find the history of it in the New Testament. But Jesus Christ resisted Satan. He would not yield to his wishes for a moment. No. He was firm as a rock against him. Do you be like him. O! how beautiful, and noble would you be, if you were like Jesus Christ!

Noah was also a preacher. The Apostle

Peter calls him a "preacher of righteousness." You remember, the holy Enoch was a preacher. Both these patriarchs walked with God, and they both declared his truth unto men. All who preach, ought to be just and holy, as they were. If any of these dear boys should by and by begin to study, that they may become ministers, I want them to feel that the very first and highest thing is to have their hearts right; to love God, and walk with him as Enoch and Noah did. If this is not so, they ought never to become ministers. It is a sad sight to see those who call themselves the servants of God, giving proof that they are still wicked. God is very holy, and he says to the wicked, in the fiftieth Psalm, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" He wants all his people, and especially his ministers to be holy.

But what did Noah preach about? The flood—cries John. The flood—cries Mary. The flood—you all cry. Very well. I suppose that was the great subject of his preaching. He told men what God was going to do, because of their wickedness. And he called upon them to repent and turn unto God with all their hearts. O! how much in earnest Noah was when he preached! He had not a single doubt that God would do just as he had threatened, and he knew, if he could not make men believe it, they would certainly be destroyed. He preached too, I am sure, with a great deal of tenderness. It filled him with grief, that so many who ought to love God, and who might be saved in heaven, would continue in sin, and die. Often, perhaps, as he pleaded with them, might be seen the tear of love and sorrow trickling down his face, especially when they mocked at his solemn words.

“What!—mocked?” I hear some one exclaim. “Why? did they not believe good Noah, and repent?” Alas! my dear children, not one! He declared God’s word very faithfully, and earnestly, but no one believed him. At least, the Bible does not tell us of even one who believed; and when the flood came, we know there was none in the ark but Noah and his family. Instead of believing what he said, it is most likely they laughed at it, and called the holy patriarch a crazy man. May be they sometimes replied to his faithful warnings, in some such manner as this :

“A flood!—Old man, who ever heard of such a thing? A flood which shall spread over all the earth, and cover the highest mountains! Why, where can there be water enough for this? Or who can see any sign of it? The sun rises and sets as ever. The moon and the stars do not grow pale and dark. The heavens are quiet and beautiful above us, and the

earth we tread on, is firm as it was at the first.
We do not see any danger.

“Thou dost but lie !
No gathering ruin, has yon sky !
And ocean’s waves ! What can they here,
Upon this huge and solid sphere ?
Away ! Away, with thy idiot song !
Our dance and mirth we will prolong.”

No, they did not believe. But that, as we shall see, did not change the word of God. That word was just as firm and true, as though all the people in the world had believed it, instead of rejecting it. It all came to pass. Every thing which God says is true. Heaven and earth may pass away, but not one word of God shall fail. He has said, that, at some future time, he is going to destroy the world again; not by a flood of water, but by fire. The day of the Lord will come as a thief in the night, in the which, the heavens shall pass away with a great noise, and the elements shall melt

with fervent heat; the earth also, and the works that are therein, shall be burned up. I hope you will be prepared for that dreadful day.

One thing more about Noah, now, and then I must stop. I think he was a rich man. I will tell you why I think so, in a moment. But let me first say it is not necessary to be rich in order to be either happy or useful. There are many people whom God loves, and will take to heaven, who are not rich. Some of them are very poor. The great prophet Elijah, at one time, was obliged to live in the wilderness, and had nothing to eat but what the ravens brought him. The twelve holy apostles were all poor. So was Jesus Christ. The foxes had holes, and the birds of the air had nests, but he had not where to lay his head. A great many since have been like their blessed Master, in this respect, who are now with him in glory. Probably there are more Christians

among the poor than among the rich. One reason is, that the poor are much the most numerous. But another is, that riches are deceitful. If those people that have wealth are not very careful, it will draw their thoughts and hearts away from God. It will lead them to love this world too much; and so they will not strive to be prepared for heaven.

But Noah I think was rich. "Ah! but the Bible does not say so. It says he was a just man, and that he walked with God, but it does not say he was rich." I know it. But this is the reason why I think so. It must have cost a great deal to build the ark. I read an account the other day of a new ship which was built to carry passengers across the Atlantic ocean, and she cost almost a hundred thousand dollars. Some of those fine steam-ships that sail between this country and England, cost much more than this. One of them I read about only this week, cost more than two hun-

dred thousand dollars. Now, the ark was as large as three or four ships like these. I do not suppose it had such fine and costly work about it as these have, but it had to be built with great care, and very strong. Never was there a ship on such an ocean as the ark sailed upon; never such a storm as there was then; never such fearful waves!

Besides this, there was the cost of the food which was necessary for the family of Noah, and for all the animals in the ark. He had to get enough at once to last them all for more than a year; and for this, as well as for the ark, there was no one to pay except Noah. He was obliged to be at all the expense.

“What then?” you say, “what if Noah was a rich man?” Why this; see how readily he used his money as God told him to do. God said to him, Build an ark, and at once he began. He did not say, It will cost so much, I cannot do it; or, I do not want to do it; or, I wish

God would not require me to make such a sacrifice. No, what God commanded him, he was willing to do, and he did do. Cost as much as it might, he would do it, and all the wicked men in the world could not stop him. He felt that God had a perfect right to him and to all his property, and he was willing to dispose of it all according to the will of God.

Now all rich men ought to feel and act in just this way. What they have, God has given them, not to keep, or use only for themselves. but to do good with. If he commands them to send Bibles and missionaries through the world, that men may be saved, they ought to do it. They ought first to give themselves unto Jesus Christ, and then do every thing they can, to bring others to know and love him. Christ is the ark, in which alone any one can be saved, when God shall destroy the world again by fire.

THE FLOOD.

Thus did Noah ; according to all that God commanded him, so did he.

GEN. vi. 22.

OF course as Noah was a just man, and walked with God, he would do whatever God told him to do. It is the great proof that a man is just and good, that he obeys all God's commandments. If a man is willing to disobey one of them, we may feel sure that he is not like Noah.

But what did God command Noah to do? I will tell you about this presently ; but let us first look back a little.

At the time we are now speaking of, the world had been made about sixteen hundred years. Adam and Eve had both been dead a long time. Abel had been cruelly murdered by

his brother, the wicked Cain. Enoch had gone to heaven without dying. God took him, in some miraculous way, from this world, to live in his own glorious presence. Lamech too, Noah's father, was dead. He probably was a good man, and died just before the flood. Some think that he died in September, and that the flood began in the latter part of October. All the people on the earth had become very wicked, except one family. That was the family of Noah. There was not another in which God, who made and preserves all things, was loved and worshipped. You might see Noah offering daily prayer and praise in his family, but no one else. All besides seem to have forgotten God, and to have cared nothing about him. Or if sometimes they remembered there was a God, and that he required them to be holy, it only excited their wicked feelings, and they would have hurled him from his throne, if they had been able.

Just think, for a moment, about this. There were a great many families in the world at that time. Some think there were nearly or quite as many as there are now. And they have some good reasons, they think, for this belief. But let us suppose the number of people who lived then, to have been only half as great as the number now on the earth. There are now at least eight hundred million inhabitants on our globe. Half of this number would make a great many. But out of such a multitude, in the days of Noah, there was only one family, in which God was honoured, loved, and adored. All the millions of people, except this family, were wicked. And they were very wicked. They were fierce and cruel towards one another, as well as sinful in the sight of God. Lying, swearing, robbery, murder, war, and all kinds of wickedness abounded. The Bible says: "And God saw that the wickedness of man was great

in the earth, and that every imagination of the thoughts of his heart was only evil continually." What strong language! The thoughts of his heart were evil, every one of them evil, nothing but evil, and evil continually! I do not wonder that the Bible says, again; "God looked upon the earth, and behold it was corrupt before God, and the earth was filled with violence."

O! how sad a change, since that happy day, when God looked upon the new made world, in all its beauty and joy—"and, behold, it was very good!" And all this change came from that first sin in the garden of Eden. From that time men grew worse and worse; until, in about sixteen hundred years, the earth was full of wickedness and woe. Take care, my dear children, of the first sin. You cannot tell what dreadful results it may lead to. The first lie, the first profane word, the first wicked action, may not only destroy your own souls, but may

also be the means of sin and misery to a great many others, long after you are dead.

Now, God saw this wickedness. Ah! does God see men when they commit sin? Yes. His eye looks right on. They may try ever so carefully to conceal themselves from one another; but the wicked cannot hide from God. He saw all the wickedness of men in the days of Noah, just as he sees the wickedness of men now, and it displeased him. The Bible says: "It repented the Lord that he had made man on the earth, and it grieved him at his heart." It grieved God! Some men, and even some children, do not seem to care much about sin. They seem to think it is a very small matter. When they commit it, they talk, laugh, dance, and sing, just as if nothing had happened. But you see how it makes God feel—the great and holy God—when his creatures sin. It grieves him at his heart. He cannot bear that those whom he has made

should do wickedly. He wants them all to hear his voice, and do that which is right. If they do this he will love them, and when they die, he will take them to be with him for ever.

But, hear now! If men will sin, then God will punish them. He has made up his mind about that, and he will never change it. Very plainly and solemnly he has told men, that he must and will punish the wicked. And all the history of the world, from the beginning until now, shows that God will do just what he has said. The sinners who lived before the flood, though there were so many of them, he determined to punish, and he did it. "The Lord said, I will destroy man whom I have created, from the face of the earth, both man and beast:" and the Lord did destroy them. Let not wicked boys or girls think that they can live in sin, and then escape from the justice and power of God. They cannot do it.

It makes me feel solemn to think and talk about this great act of God's judgment. As I have already told you, there were then a great many people on the earth. There were a great many children, boys and girls, full of life and motion. There were a great many young men and women, thoughtless and gay, and having very bright hopes for the future. There were a great many older persons, that had families, and who were struggling to be rich, or to get power; or spending their days and nights in vain amusements, or sinful pleasures. And there were also a great many very aged, who ought to have been holy, and so prepared for death and heaven. It makes me feel solemn, I say, to think of all these, from the little infants up to the gray-headed men; and to think of the fearful ruin which was coming upon them so soon.

But while it makes me feel solemn, I know that God is righteous, and that then, he did

right. He did not destroy that wicked race until he saw that he must;—not until he had warned them, and tried every proper way to lead them to repentance. Had they obeyed his warning voice, and repented of their sins, God would have forgiven them. He would have turned away his holy anger, just as he did when he was about to destroy the wicked city of Nineveh. The people of that city repented at the preaching of Jonah, and God spared them. So he would have spared the sinners before the flood. But they would not repent. Up to the very last moment they continued to sin; their wickedness became greater and greater. It was right therefore for God to destroy them. It was as right that he should destroy them, as it is right for him to destroy sinners now, or as it will be in the judgment to come.

But see here! When God had determined to destroy the world, he first warned Noah of it.

This was not only that Noah might warn the wicked, but especially that he might take the necessary measures for his own safety. Here are the words of God. "Behold, I do bring a flood of waters upon the earth, to destroy all flesh wherein is the breath of life, and every thing that is in the earth shall die. Make thee an ark." When God is going to bring great judgments upon men, he does not forget those who love him. He will take care of them. No matter though they may be very few in number, and the wicked may laugh at, or despise them, God will remember them, and save them out of every trouble.

Now, do you not think, that at such a time, it was a great and blessed thing for Noah to have God for his friend? Indeed it was. And it will be a great and blessed thing for you, my dear children, and for me, to have God for our friend, all the time we may live on the earth, and especially when the voice of the Archangel

and the trump of God shall call the living and the dead to judgment.

O ! on that day, that dreadful day,
When heaven and earth shall pass away,
What power shall be the sinner's stay ?
How shall he meet that dreadful day ?

No one but God can be such a friend as we shall need then.

“Make thee an ark !”—This is a part of what God commanded Noah. Into this he would have him go with his family, that they might be safe, while the flood was destroying the earth. He told him of what wood to make it, how large it must be, how long, how wide, and how high ; how to make it tight so as to keep out the water ; how many rooms to make in it ; and then when it was done, what birds and beasts he should take into it, “to keep them alive.”

Let us notice some of these things.

God told Noah to make the ark of “Gopher

wood." Did you ever see any? It was, probably, what the Bible, in other places, calls the cypress. It is light, but will last a great while. When Solomon built the temple at Jerusalem, he used for it, a great deal of cypress, as well as cedar. The ancient Egyptians, after they had embalmed the bodies of the dead, which they were very careful to do, put them in coffins made of the cypress. Alexander the Great once had a large fleet of war vessels built of this same wood, because he thought it was so good for such a purpose. And perhaps you will not forget it, if I tell you, that the many rich and beautiful musical instruments of David the king, were made of the same kind of wood as that of which Noah made the ark.

But how large did God tell Noah to make the ark?

I formerly told you it was as large as three or four ships together. It must have

been very large to hold so many birds and beasts as God commanded Noah to put into it, with enough for them to eat and drink for a whole year. For it was a whole year that Noah was shut up in the ark. And what a year was that! Surely, there never was one so fearful before, and never will be again, until Jesus Christ comes to judge the world.

The Bible, however, tells us how large the ark was. It was three hundred cubits long, fifty cubits wide, and thirty cubits high. But how much was a cubit? How many inches were there in one cubit? If we can find out that, then we can tell exactly how large the ark was. They used to call the length, from a man's elbow to the end of his middle finger, a cubit; and that is about eighteen inches, or a foot and a half. The sacred cubit was two or three inches longer. Now let us take the shorter measure, and see how large the ark was. Three hundred cubits would be equal to four

hundred and fifty feet. Fifty cubits would be equal to seventy-five feet. Thirty cubits would be equal to forty-five feet. The ark then was four hundred and fifty feet long, seventy-five feet wide, and forty-five feet high. A large vessel indeed!

It must have taken Noah a long time to build such a vessel, as well as have cost him a great deal of money. While he was building it, I have no doubt that wicked men and children often made sport of him, and thought he was a fool, or a madman. But Noah was far wiser than they. He well knew what he was doing. He was sure that the words of God were true, and would all come to pass; and so while they laughed, he did as God commanded him, and built the ark.

By and by the huge vessel was done. Very likely the idle crowd was then curious to see what Noah would do next. But the time now was very short. After Noah had finished the

ark, and put into it all the food which was necessary, there were only seven days before the flood would begin. During that week, all the animals which God determined to keep alive, came unto Noah, two of every kind, and went into the ark. This was a very strange thing. I do not know how those wicked people felt, when they saw it. It is plain enough that all these animals would not have come in this manner, and gone into the ark, two by two, unless God had exerted his power upon them. It was a miracle. And, it appears to me, that those who saw it must have thought so. Perhaps it made some of them feel serious. Perhaps they thought within themselves: "What if, after all, it should be as Noah has told us!"

We do not know when Noah preached his last sermon to that wicked generation. But it was a solemn hour. Sometimes I have thought it was the last thing he did. Per-

haps, after his family and all the animals had entered the ark, and every thing was ready, he went to the door, and called once again upon men to repent, and escape from the judgment so near at hand. O! how earnestly he would preach then! How he would implore them not to sin against God any longer! With what weeping love he would invite them to come into the ark, that they might be saved! But his words were wasted. Not one of those ungodly men would believe his testimony, or regard his warning. If any of them began to have some fears, the great mass were still careless and insensible as ever; and all of them finally rejected the gracious call of God. It was an awful moment. Noah ceased from his faithful labour, he retired within the ark, perhaps weeping at the unyielding wickedness of men; and "the Lord shut him in!"

Then came the flood. I will not try to describe it, beyond the simple statements of the

Bible. Those statements, I believe, are exactly according to the truth. If you were old enough to understand me, I would show you how perfectly they agree with what men call philosophy and geology. In their account of the flood, and also of the creation, the Scriptures give, as I think, the only true philosophy, and the only sufficient explanation of the facts in geology. But you cannot now understand these things.

You can, however, understand this, that when, in telling of the flood, the Bible says, "the windows of heaven were opened," it means there was a very great rain. This rain continued "forty days and forty nights." All that time water came down from the clouds in torrents. Very soon, in this way, all the springs, brooks, and rivers would be filled to overflowing. In two or three days they would rush over all their banks, and begin to sweep through the valleys. Before forty days had

come, we can hardly imagine what wide-spread and immense ruin would be caused by the rain alone.

But the Bible also says: "the fountains of the great deep were broken up." This, I suppose, was the principal cause of the flood. It means that the mighty seas and oceans left their beds, and broke over the shores which had so long confined them. At another time, perhaps, I shall tell you, how I think this was done. At present I can only say, that God was in the flood. His almighty power was exerted then, as it was when he created what he now destroyed. On every side God caused the seas and oceans to swell over the earth, until it was covered, even the high hills and the mountains!

Thus, my dear children, "the world that then was, perished." Only sixteen hundred years before, God had made it with great wisdom, and power, and in perfect beauty. Now

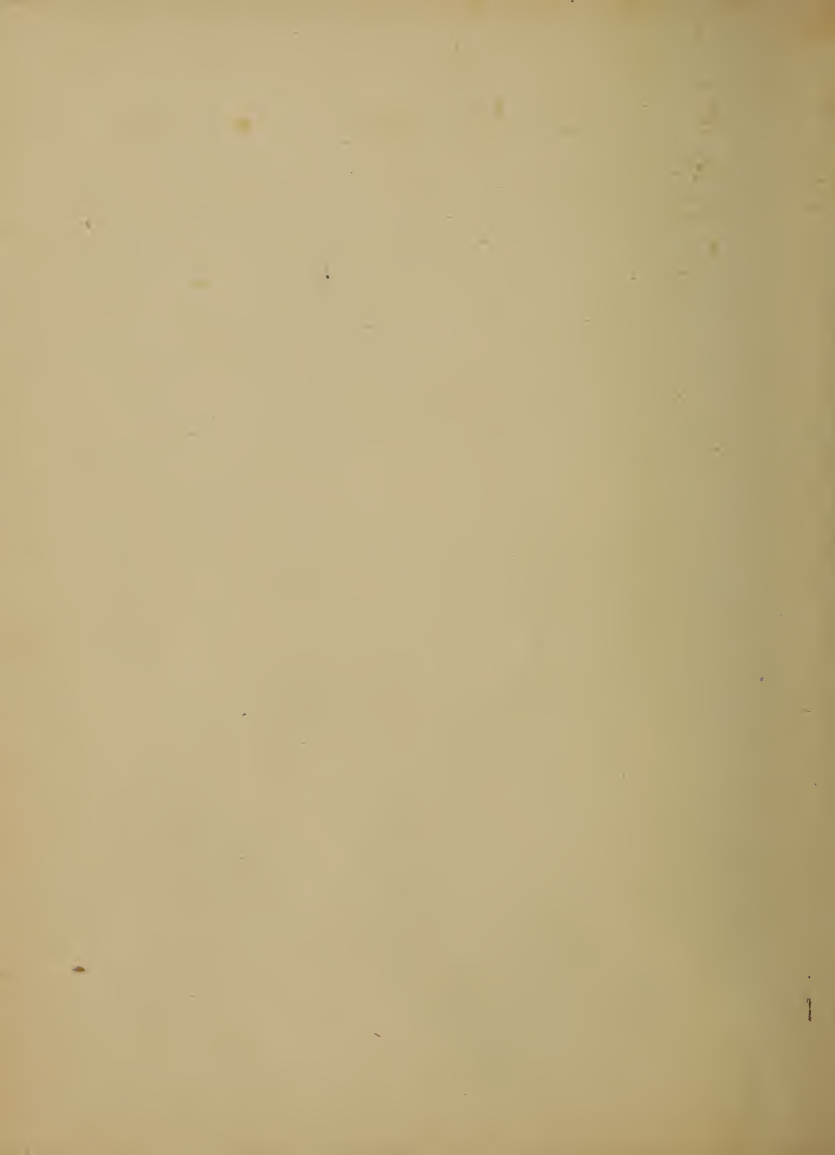
it was in ruins, a monument of the wrath of God against sin!

I will only add, that, while by this great judgment, all the words of God were proved to be true, and all the wicked were destroyed, Noah was perfectly safe. The winds and waves which swept so frightfully over every other created thing, had no power to harm him. He was the servant of God. His faith had been tried. His works were manifest. His love, no flatteries, no dangers, no sacrifices, could quench. When the wicked were in power and did triumph, "he was a just man, and walked with God." When they were cast down and destroyed, he was exalted and blessed.

So it will be, in the judgment to come. By that judgment, every word of God will be proved to be true. In the fearful scenes of it, the wicked will be destroyed; but the righteous shall be safe. Then every child of God

shall shine forth as the sun in the kingdom of his Father. Abel, Enoch, and Noah, will be in that kingdom then, happy and glorious like the rest. Where will you, dear children, be? You will be somewhere. You cannot cease to be. You must live for ever, in heaven, or in hell. Ah! Where will you live for ever?

THE END.



Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: May 2005

PreservationTechnologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

B3
551

Rec 1 Oct^m 1851.

1689

LIBRARY OF CONGRESS



0 014 243 964 5

